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BIOGRAPHY.

A BRIEF ACCOUNT OF THE REV. DAVID SOME, OF MARKET HARBOROUGH.

IN recording the lives of learned and useful ministers, we have frequently to deplore the want of authentic materials, arising either from the neglect of their contemporaries, or an excess of modesty in themselves. This remark applies with considerable force to the excellent person now under consideration. That the name of DAVID SOME, the early friend and patron of a Doddridge, should be handed down to posterity without any addition, is a circumstance no less to be wondered at than it is to be regretted. Though the few particulars which have reached the knowledge of the writer of this article can form no compensation for the loss of the memoirs of his life and character, which his own diffidence would not suffer to be made public, yet such as they are, it is presumed they will not be unacceptable to the readers of this magazine.

Mr. Some was born about the year 1680; but the place of his birth, together with the condition of his parents, and the circumstances of his early life, are now, we fear, irrecoverably lost. He seems to have had the benefit both of a pious and a learned education. After passing through the usual forms of the grammar school, he was placed for academical learning under the care of the celebrated Mr. Richard Frankland, who was for many years a learned and useful tutor in the north of England. It appears from a list of Mr. Frankland's students now before the writer, that Mr. Some

entered his academy, which was then kept at Rathmell in Durham, on July 4, 1698. Mr. Frankland dying soon after, the care of Mr. Some's education devolved on his successor, the eminent Mr. Timothy Jollie, who removed the academy to Attercliffe in Yorkshire. Having finished his studies, and passed his trials for the ministry in the manner usual in those days, he began to preach with great acceptance, and after some time accepted an invitation to settle with a congregation of protestant dissenters at Market Harborough in Leicestershire, where he continued to the end of his days. The church at Harborough, consisted of some of the first spoils of nonconformity. It was gathered in the reign of Charles II. by the rev. Matthew Clarke, who was ejected by the act of uniformity in 1662, from Narborough in the same county. This excellent man was imprisoned *three* several times in Leicester jail, for preaching the gospel; and had his goods seized for the payment of a fine of 20*l*. which he had incurred by a repetition of the same crime! He laboured with great acceptance and usefulness at Harborough, above forty years; but being afflicted with the palsy, he was compelled to desist from preaching a few years before his death, and retired to Norwich, where he died about 1708, when he was near 80 years of age. Such was the predecessor of the rev. David Some.

Upon the removal of Mr. John Jennings from Kibworth to Hinckley in 1722, Mr. Some took upon him the pastoral care of the small society in that place, in conjunction with his own charge at Harborough, where he resided. He went over to Kibworth to administer the Lord's supper once a month; at which times the people were supplied by Mr., afterwards the celebrated Dr., Philip Doddridge. Mr. Some had been introduced to an early acquaintance with that excellent person, probably through the means of Mr. Jennings, and he maintained an affectionate friendship for him to the close of life. In 1725 Mr. Doddridge removed his abode to Market Harborough, chiefly through his desire to be near a person of such uncommon piety, zeal, prudence, and sagacity as Mr. Some. "In him," to use his own words, "he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance, than from any other person, except Dr. Clarke, in the affair of his education." Early in the year 1729 Mr.

Doddridge was chosen assistant to Mr. Some at Harborough, and they divided the duties of both congregations between them, till the removal of the former to Northampton, at the latter end of the same year. Mr. Some greatly encouraged his young friend, not only during the prosecution of his studies, and at his first appearance as a minister; but it was in a great measure through his influence that he was prevailed upon to undertake the tuition of youth; and it was Mr. Some who introduced him to the acquaintance of Dr. Watts and several other worthy ministers, who encouraged that design.

A little time before the removal of his colleague, Mr. Some was called to preach before an assembly of dissenting ministers at Lutterworth, April 10, 1729, which day had been set apart to be spent in humiliation and prayer for the revival of religion. It was upon this occasion that Mr. Some preached that admirable discourse, which was afterwards printed, concerning the proper methods to be taken by ministers for the revival of religion in their respective congregations. To this assembly Mr. Some proposed the scheme he had concerted for the establishment of an academy at Harborough, under the care of his young friend. The ministers present unanimously concurred with him in their sentiments of the propriety and usefulness of the scheme, and Mr. Doddridge's qualifications for conducting it; and promised all the assistance and encouragement in their power. The friendly conduct of Mr. Some and of the ministers present on this occasion, had great weight in forming Mr. Doddridge's determination; and after consulting other friends, he opened his academy at the midsummer following.

Mr. Some was a truly pious and evangelical pastor. He was much concerned for the spread of practical religion, and diligently laboured to keep up the power of it among the people of his charge. He was a firm protestant dissenter, and a steady friend to civil and religious liberty. When the disputes concerning the trinity were so warmly agitated among the dissenters, and some gentleman endeavoured to introduce a subscription in Mr. Some's neighbourhood, he exerted himself with all his power against it; as did Mr. Norris of Welford, and Mr. Jennings of Kibworth, through whose joint interposition the matter was effectually overruled.

It pleased God to favour this truly reverend and excellent per-

son, with a serene and cheerful exit, suited to the eminent piety and usefulness of his life; and at length having *fought a good fight, and kept the faith*, he was called home to his reward May 29, 1737, in the 57th year of his age. His excellent friend Dr. Doddridge preached the funeral discourse upon his death, but was restrained from publishing it through the excessive modesty of the deceased. "His dying command," says the Doctor, "hath silenced the attempt which some of his surviving friends would gladly have made to embalm his memory for the instruction of those that are yet to come; but I am well satisfied, that considering how very generally he was known, he has left a most honourable testimony in the hearts of thousands, that he was one of the brightest ornaments of the gospel and the ministry which the age hath produced; and that all who had any intimacy with him must have esteemed his friendship amongst the greatest blessings of life, and the loss of him amongst its greatest calamities." Notwithstanding the suppression of the above discourse, it appears that Dr. Doddridge had written a particular account of Mr. Some in a letter to his friend, Mr. Hughes of Staplehurst, which, if it could be recovered, would doubtless prove a valuable present to the lovers of christian biography; but it is not to be met with in any of the doctor's correspondence hitherto published. In the collection of letters to and from Dr. Doddridge, published some years ago, by the rev. Mr. Stedman of Shrewsbury, the letter is alluded to in the following manner, page 49: "I heartly thank you for the particular account you have given me of Mr. Some's illness and death; and can truly say, that if you have not blended the poet with the historian, I never heard of a more christian death, and never read a more instructive narrative. I think it is a pity, that what is so edifying should be concealed from the world, therefore could wish that the funeral sermon, with his character, were made public." The rev. Mr. John Barker of Hackney, who was well acquainted with Mr. Some, and was much affected at the news of his death, speaks of him in a letter to Dr. Doddridge, in the following terms: "The mention you make of the excellent person you have lately lost, affects and afflicts me greatly. There are few such ministers any where; and but few such men in any age. I knew his modesty was excessive, but am sorry it has deprived us of those memoirs, which touched over by your hand, would have been very instructive and enter-

taining. But if we must not read his life and character, let us remember to imitate his exemplary piety, prudence, and diligence."

Mr. Some's extreme diffidence would suffer him to appear but seldom in print. His first publication was, "The assembly's catechism explained; and the principles of religion therein contained, confirmed by the holy scriptures." The next time he appeared from the press, was in a sermon, entitled, "The methods to be taken by ministers for the revival of religion, considered in a discourse on Rev. iii. 2. preached at a meeting of ministers at Lutterworth, April 10, 1729." His last publication was "A sermon occasioned by the death of the rev. Mr. Thomas Saunders: preached at Kettering, August 8, 1736; on 1 Cor. xv. 10." These, we believe, were Mr. Some's only publications, excepting two recommendatory prefaces: one before Dr. Doddridge's sermons on the religious education of children; and the other prefixed to a sermon on the absurdity and iniquity of persecution for conscience sake, by the same author. Besides these, Mr. Some also drew up a small treatise concerning inoculation for the small pox, which was published after his death by Dr. Doddridge, with a view to remove the common objection from a religious scruple.

Mr. Some was married, and had a son, whom he brought up to the ministry, and was a fellow pupil with Dr. Doddrige; but he died soon after his entrance on his public work.

MISCELLANY, ORIGINAL AND SELECTED.

[We make no apology to our readers for inserting so large a part of the following sermon in the present number of our magazine. We only regret that we cannot find room for the whole. It is in our estimation the most interesting publication on the subject of religion that has lately appeared. We hope it will not only be carefully read, but deeply pondered, by all our subscribers. We only further remark for the information of those who may not be acquainted with the facts, that the author of the sermon, the rev. Dr. Buchanan, is a minister of the established church of England; that he has lately returned from India, where he had resided for a number of years; and that he is extensively and accurately ac-

quainted by personal observation, with the circumstances, which he mentions in regard to the state of religion in the east.]

"*For we have seen his Star in the East, and are come to worship him.*" Matt. ii. 2.

When, in the fulness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased the divine wisdom, that the manifestation of the Deity should be distinguished by a suitable glory; and this was done by the ministry of angels, by the ministry of men, and by the ministry of nature herself.

First, This was done by the ministry of *angels;* for an angel announced to the shepherds "the glad tidings of great joy which "should be to all people;" and a "multitude of the heavenly host "sang glory to God in the highest, on earth peace, goodwill to-"ward men."

Secondly, It was done by the ministry of *men;* for illustrious persons, divinely directed, came from a far country, to offer gifts, and to do honour to the newborn King.

Thirdly, It was done by the ministry of *nature*. Nature herself was commanded to bear witness to the presence of the God of nature. A star, or divine light, pointed out significantly from heaven the spot upon earth where the saviour was born.

Thus, I say, it pleased the divine wisdom, by an assemblage of heavenly testimonies, to glorify the incarnation of the son of God.

All these testimonies were appropriate; but the *journey* of the *eastern sages* had in it a peculiar fitness. We can hardly imagine a more natural mode of honouring the event than this, that illustrious persons should proceed from a far country to visit the child which was born saviour of the world. They came, as it were, in the name of the gentiles, to acknowledge the heavenly gift, and to bear their testimony against that nation which rejected it. They came as the *representatives* of the whole heathen world; not only of the heathens in the east, but also of the heathens in the west, from whom *we* are descended. In the name of the whole world, lying "in darkness, and in the shadow of death," they came inquiring for that light which, they had heard, was to visit them in the fulness of time. "And the star which they saw in the east

" went before them, till it came and stood over where the young " child was. And when they were come into the house, they fell " down and worshipped him; and when they had opened their " treasures, they presented unto him gifts, gold and frankincense, " and myrrh;" and they departed into their own country.

Do you ask how the star of Christ was understood in the east? or why providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the " *star* that should arise out of Jacob;" and the rise of the star in Jacob was notified to the world, by the appearance of an actual star.

We learn from authentic Roman history, that there prevailed " in the east," a constant expectation of a prince, who should arise out of Judea, and rule the world. That such an expectation did exist, has been confirmed by the ancient writings of India. Whence, then, arose this extraordinary expectation, for it was found also in the sybilline books of Rome?

The Jewish expectation of the Messiah had pervaded the east long before the period of his appearance. The Jews are called by their own prophet the " expecting people,"* (as it may be translated, and as some of the Jews of the east translate it,) the " people " looking for and expecting one to come." Wherever, then, the ten tribes were carried throughout the east, they carried with them their *expectation*. And they carried also the prophecies on which their expectation was founded. Now one of the clearest of these prophecies runs in these words: " There shall come a *star* out of " Jacob." And as in the whole dispensation concerning the Messiah, there is a wonderful fitness between the words of prophecy and the person spoken of, so it pleased the divine wisdom that the rise of the star in Jacob should be announced to the world by the appearance of an actual star (for by what other means could the great event be more significantly communicated to the remote parts of the earth?) and this actual star, in itself a proper emblem of that " light which was to lighten the gentiles," conducted them to him who was called in a figure the star of Jacob, and the " glory of his people Israel;" and who hath said of himself (Rev. xxii. 16.) " I Jesus am the bright and morning star."†

* Is. xviii. 2. " The people meted out," in our translation.

† The Jews used to speak of their Messiah under the appellation of

But again, why was the east thus honoured? Why was the east, and not the west, the scene of these transactions? The east was the scene of the first revelation of God. The fountains of inspiration were first opened in the east. And, after the flood, the first family of the new world was planted in the east; I mean the east, in relation to Judea. Besides, millions of the human race inhabit that portion of the globe. The chief population of the world is in these regions. And in the middle of *them* the star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the west; bearing tidings to the world that the light was come, that the "desire of all nations" was come. Even to Jerusalem herself they brough the first intimation that her long expected Messiah was come.

Now, my brethren, as the east was honoured in the first age, in thus pointing out the Messiah to the world; so now again, after a long interval of darkness, it is bearing witness to the truth of his religion; not indeed by the shining of a star, but by affording luminous evidence of the divine origin of the christian faith. It affords evidence, not only of the general truth of its *history*, but of its peculiar *doctrines;* and not of its doctrines merely, but of the *divine power* of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is, that "we "have seen his star in the east, and are come to worship him."

And when these evidences shall have been laid before you, you will see that the time is come for diffusing his religion throughout the world; you will "offer gifts" in his name for the promotion of the work; and you will offer up prayers in its behalf, "that God would be pleased to make his ways known, his saving health to all nations."

In this discourse, we propose to lay before you,

1st. Evidences of the *general truth* of the christian religon existing in the east.

2dly. Evidences of the *divine power* of that religion, exemplified in the east.

I. The *general truth* of the christian religion is illustrated by certain evidences in the east. Of these we shall mention the following.

Bar Cocab, or, "the son of the star," and false Christs actually assumed that name.

1. Ancient writings of India, containing particulars of the *history* of Christ.

2. Certain doctrines of the east, shadowing forth the peculiar *doctrines* of christianity, and manifestly derived from a common origin.

3. The state of the *Jews* in the east, confirming the truth of ancient prophecy.

4. The state of the *Syrian christians* in the east, subsisting for many ages, a separate and distinct people in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the *history* of the gospel. There have lately been discovered in India certain Shanscrit writings containing testimonies of Christ. They relate to a prince who reigned about the period of the christian era; and whose history, though mixed with fable, contains particulars which correspond, in a surprising manner, with the advent, birth, miracles, death, and resurrection of our Saviour. The event mentioned in the words of the text is exactly recorded, namely, that certain holy men, directed by a star, journeyed toward the west, where they beheld the incarnation of the Deity.*

These important records have been translated by a learned orientalist†, and he has deposited the originals among the archives of the Asiatic society. From these, and from other documents, he has compiled a work, entitled "The History of the Introduction of the Christian Religion into India; its Progress and Decline;" and at the conclusion of the work he thus expresses himself: "I have "written this account of christianity in India with the impartiality "of an historian; fully persuaded that our holy religion cannot re-"ceive any additional lustre from it."

Thus far of the *history* of the gospel.

2. We are now to notice certain *doctrines* of the east, shadowing forth the doctrines of christianity.

The peculiar doctrines of the christian religion are so strongly represented in certain systems of the east, that we cannot doubt

* This testimony of the Hindoo writer accords with that of *Chalcidius*, the ancient commentator on Plato, who adds, "that the infant majesty being found, the wise men worshipped, and gave gifts suitable to so great a God."

† Mr. Wilford.

the source whence they have been derived. We find in them the doctrines of the trinity, of the incarnation of the Deity, of the atonement for sin, and of the influence of the divine spirit.

First, The doctrine of the *trinity*. The Hindoos believe in *one* God Brahma, the creator of all things; and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons throughout every part of India. And what proves that they hold this doctrine distinctly is, that their most ancient representation of the Deity is formed with one body and three faces. Nor are these representations confined to India alone; but they are to be found in other parts of the east.

Whence then, my brethren, has been derived this idea of a TRIUNE God? If, as some allege, the doctrine of the trinity among christians be of recent origin, whence have the Hindoos derived it? When you shall have read all the volumes of philosophy on the subject, you will not have obtained a satisfactory answer to this question.

Secondly, The doctrine of the *incarnation* of the Deity. The Hindoos believe that one of the persons in their trinity (and that, too, the second person) was "manifested in the flesh." Hence their fables of the incarnation of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia.

Whence, then, originated this idea, that "God should become "man, and take our nature upon him." The Hindoos do not consider that it was an angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse. We cannot doubt whence this peculiar tenet of religion has been derived. We must believe that all the fabulous incarnations of the eastern mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it.

Thirdly, The doctrine of *atonement* for sin, by the shedding of blood. To this day in Hindostan, the people bring the goat or kid to the temple; and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan. Throughout the whole east, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then that some of you in this country say that there is no atonement! For ever since "Abel offered unto God a more "excellent sacrifice than Cain;" ever since Noah, the father of

the new world, "offered burnt offerings on the altar," sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that, "without shedding of blood, there "is no remission of sin."

Fourthly, The doctrine of the influence of the *spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the "divine spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence is called "the man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God!

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental, they would be less important. But they are not casual; as every man who is versed in the holy scriptures and in oriental mythology well knows. They are general and systematic. Was it ever alleged that the light of nature could teach such doctrines as these? They are all *contrary* to the light of nature.

These, my brethren, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance illustrating the truth of the christian religion in the east, is the state of the *Jews*. The Jews are scattered over the whole face of the east, and the fulfilment of the *prophecies* concerning them is far more evident in these regions, than it is here among christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited

to all nations, and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

By express prophecy, the Jews were sentenced to become "the scorn and reproach of all people;" and "a proverb and by-word among all nations." Now, that their stubborn unbelief should be a reproach to them among christian nations here in the west, is not so strange; that they should be a proverb and by-word among those who had heard the prophecy concerning them, is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the east; in the very words of prophecy, "trodden down of the heathen;" trodden down by a people who never heard the name of Christ; who never heard that the Jews had rejected Christ; and who, in fact, *punished the Jews, without knowing their crime;* this, I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the christian religion in the east, is the state of the *Syrian christians*, subsisting for many ages, a separate and distinct people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem.

We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable light* of Christ's religion; and in this sense it may be truly said, "We have seen his star in the east."

The probable design of the divine providence, in preserving this people, appears to be this: That they should be a *seed* of the church in Asia: that they should be a special instrument for the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow labourers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the christian faith.

And this shall suffice as to the testimonies of the general truth of christianity existing in the east.

II. We proposed, in the second branch of the discourse, to lay

before you some evidences of the *divine power* of the christian religion exemplified in the east.

To say that christianity has been propagated in the east, *as* other religions have been propagated, is to say nothing. It is little to say that thousands have adopted the *name*, and that it pervades populous provinces. For three centuries past, the romish church has diffused the *name* of christianity throughout the east; and this success demonstrates how practicable it is to "propagate our religion" (in the common sense of that expression) throughout all nations of the world. Providence seems to have ordained this previous labour of the romish church, to facilitate the preaching of the true gospel at the appointed time; for christianity is found, even in its worst form, to possess a moral and civilizing efficiency.

But it is in the east, as it is in the west—all are not christians who are called christians. "He is not a christian which is one outwardly; neither is that baptism which is outward in the flesh." The fact was, the romish church preached christianity in the east, *without the bible*.

Let us now inquire what has been the consequence of sending the bible to the east. It is nearly one hundred years since the bible was sent to the Hindoos; but not by our country. This honour was given to the protestant churches of Denmark and Germany. It was sent to a certain nation in the south of India; for there are many nations in Hindostan. What then was the effect of giving them the bible? It was the same as that which followed the giving the bible to us, while we lay in almost Hindoo darknesss, buried in the ignorance and superstition of the church of Rome. It gave light and knowledge; God blessed his own word to the conversion of the heart, and men began to worship him in sincerity and truth.

That province in India, which was blessed with the bible, hath since "seen a great light." During nearly the whole of the last century, multitudes of Hindoos (both heathens and roman catholics) became members of the protestant church, one generation after another; and amongst them there has ever been found, according to the records of the mission,* such a proportion of serious piety, as you might expect to find, when the gospel is preached with faithfulness and zeal.

* These records are published in upwards of 30 volumes thick 4to.

During the whole of the last century, providence favoured them with a succession of holy and learned men, educated at the universities of Germany; among whom was the venerable SWARTZ, called the apostle of the east; and others, not much inferior to him, men whose names are scarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the south of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul;* and the first translation of the bible, in that language, was made, as we said, about a hundred years ago. Like Wickliffe's bible with us, it became the father of many versions, and, after a succession of improved editions, it is now considered by the Brahmins themselves (like Luther's bible in German) as the classical standard of the Tamul tongue.

A jubilee has lately been celebrated in India, in honour of the gospel. In the month of July 1806, a jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first protestant missionaries on the 9th of July 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the gospel first visited their land, was to them "the year of jubilee." The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people, as we were informed, walked in procession to their churches, carrying palms in their hands, and singing the 98th psalm; and, after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day. The sermon at the jubilee of Tritchinopoly was preached by their aged minister, the rev. Mr. Pohle, from these words: "Go ye, therefore, and teach all nations; baptizing "them in the name of the Father, and of the Son, and of the Holy "Ghost."*

These were the effects of sending the bible to the east. Men were "brought to a knowledge of the truth;" and at the end of a hundred years, the natives kept the jubilee of the *bible*.

Such, my brethren, was the light in the south of India. And now a light hath sprung up in the north, of which you have heard. Our own country hath begun, though late, to dispense "the word

* See Accounts of the "Society for promoting Christian Knowledge," just published.

of life." And although the time has been short, the success has been great. In the north, in the west, and in Ceylon, translations of the scriptures are going on in almost all the languages of oriental India.

Our own country hath at length assumed an interest in diffusing the gospel. "In the fulness of time," we trust, her different societies have come forth, as with one consent, to begin the work of evangelizing the east. "In the fulness of time," we trust, hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by christians of different denominations; for if they teach the religion of the bible, their labour will be blessed. We have no contentions in India, like those in Britain, between protestants of different names. There they are all friends. The strife there is between light and darkness; between the true God and an idol. So liberal and catholic is the christian in Asia (while he looks over the map of the world, and can scarcely find where the isle of Britain lies) that he considers even the term "Protestant" as being in a certain degree exclusive or sectarian. "The religion of the bible," or, "the religion of Christ," is the name by which he would describe his creed. For when the idolater once abjures his own cast for the gospel, he considers the differences of protestants (if he ever hear of them) as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then, I say, to regret that different classes of christians are employed in the work. For the case is an exact parallel of that recorded in the gospel (Mark ix. 38.): "And John answer-
"ing said, Master, we saw one casting out devils in thy name, and
"he followeth not *us;* and we forbad him, because he followeth not
"*us*. But Jesus said, FORBID HIM NOT."

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending missions to the east. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the christian religion. It will not be believed that an attempt should have been made to prove by argu-

ment, that it was wrong to make known the revelation of the true God to our fellow men; or if, in some instances, it might be permitted (as in the case of *remote* nations) that we ought not to instruct *that* people who were affirmed to be the *most* superstitious, and *most* prejudiced; and who were *our own* subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend the traffic in *slaves*, and that books were written to show that it was humane in its character, just in its principle, and honourable to our nation. The discussion, therefore, that has taken place on the civilization of the east, has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all its relations. Even to some of those persons, who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the *religious* world, they would say they had never heard there *was* such a world; so some from India hazarded an opinion concerning the "inveterate prejudices" of certain tribes in the east, who scarcely knew the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no star in the east; they had heard of no jubilee for the bible. Like the spies of Israel, who brought back "an evil report" from Canaan, they reported that India was no "land of promise" for the gospel; that the land was *barren*, and that the men were *Anakims*. But the faithful Swartz gave another testimony. He affirmed that it is "an exceeding good land;" and "his record is true." He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices, and superstitions; he who restored the christian character to respect, after it had fallen into contempt; who was selected by the natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life, and honoured in his death;* this good man, I

* At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do honour to his memory in the presence of his Braminical court. *He covered the body with a gold cloth, and shed a flood of tears.* He afterwards composed an epitaph for him whom he called "his father and his friend,"

say, differed in opinion from some, who have lately ventured to give a judgment in this matter: he affirmed that it was England's DUTY to make known the revelation of the true God to her Indian subjects.

In the mean time, while men hold different opinions on the subject here, the great work goes on in the east. The christians there will probably never hear of our dissensions; nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of christianity in India, if we wish to do so; if such a measure should be recommended by what is called "a wise policy." But we have *no* power to prevent the extension of the christian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish christianity in Great Britain as in India. There are thousands of christians in India—hundreds of thousands of christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the gospel, regardless of our opinions or authority.

and caused it to be inscribed on the stone which covers Swartz's grave, in one of the christian churches of Tanjore.

The English also have pronounced a noble and affecting encomium on the character of this estimable missionary.

The honourable the East India company have sent out to Madras a monument of marble, to be erected in the church of St. Mary at that place, to the memory of the rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it, in their general letter, dated the 29th of October, 1806, "as a testimony of the deep sense they entertained of his "transcendent merit, of his unwearied labours in the cause of religion "and piety, and of his public services at Tanjore, where the influence of "his name and character was, for a long course of years, productive of "important benefits to the company." The honourable court further adds: "On no subject has the court of directors been more unanimous than in "their anxious desire to perpetuate the memory of this eminent person, "and *to excite in others an emulation of his great example*." They direct, finally, "that translations shall be made of the epitaph into the country "languages, and published at Madras; and that the native inhabitants "shall be encouraged to view the monument."

The dispute in this country, relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the Jewish doctors in the gospel, concerning our Saviour's power "to forgive sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, thy "sins are forgiven; thy faith hath saved thee; go in peace." Then began the pharisees to say within themselves, "Who is this that "forgiveth sins also?" But she felt in herself that she was healed, and, leaving the doctors to dispute whether "her faith could save "her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the gospel hath gone forth "for the healing "of the pations." A congregation of Hindoos will assemble on the morning of the sabbath, under the shade of a banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the holy bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence, "when two or three are gathered together in his name, is there "in the midst of them to bless them, according to his word." These scenes I myself have witnessed; and it is in this sense in particular I can say, "We have seen his Star in the east, and are "come to worship him."

[To be concluded in our next number.]

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 271.)

XXIV.

THE texts that follow, with this mark, (†) prefixed to them, are such as have been abused by the *Arians* to support their heresy: and to the best of my knowledge, there are some of every sort. But when the scripture is brought to declare its *own* sense of them, they will either appear to be nothing to the purpose, or confirm and *preach* the *faith* they have been supposed to *destroy*.

† Matt. xix. 17. *Why callest thou* ME GOOD? *there is none good but* ONE, *that is* GOD.

The objection is founded upon the *Greek*, which runs thus—Ουδεις εστιν αγαθος, ει μη εις, ο Θεος. *There is none good but* εις, one; and *that* (one) *is*, ο Θεος, *God*. Whence it is argued, that the adjective εις being in the *masculine* gender, cannot be interpreted to signify one *Being* or *Nature* (for then it should have been EN, in

the *neuter*) but *one Person:* so that by confining the attribute of *goodness* to the single person of *the Father*, it must of course exclude the persons of the *Son* and *Holyghost* from the *unity* of the *Godhead.*

To say the truth, I think this is the most plausible objection I have ever met with; and I have sincerely endeavoured to do it justice. If it is capable of being set in stronger light, any man is welcome to add what he pleases to it. For supposing the word εις to signify *one person* (and in that lies the whole force of the argument) then if *one person* only is *good*, and that person is *God;* it must also follow, that there is but one person who is *God:* the name of *God* being as much confined hereby to a *single person*, as the attribute of *goodness.* But this is utterly false; the names of *God*, *Lord*, *Lord of Hosts*, *the Almighty*, *most High*, *Eternal*, *God of Israel*, &c. being also ascribed to the *second* and *third persons* of the blessed *Trinity.* Take it this way, therefore, and the objection by proving too much, confutes itself, and proves nothing.

The truth is, this criticism, upon the strength of which some have dared to undeify their Saviour, has no foundation in the original. The word εις is so far from requiring the substantive *person* to be understood with it, that it is put in the *masculine* gender to agree with its substantive Θεος, and is best construed by an adverb. If you follow the Greek by a literal translation, it will be thus: *there is none good,* ει μη εις ὁ Θεος, *but the one God;* that is, in common English, *but God only.* And it happens, that the same *Greek*, word for word, occurs in *Mark* ii. 7. *Who can forgive sins,* ει μη εις ὁ Θεος, *but God only:* so it is rendered by our translators: and we have a plain matter of fact, that εις in this place cannot possibly admit the sense of *one person*, because *Christ*, who is *another person*, took upon him to *forgive sins.* In the parallel place of St. *Luke's* gospel,* the expression is varied, so as to make it still clearer, ει μη μονος ὁ Θεος, not εις, but μονος, another adjective of the *masculine* gender: which, though it agree with its substantive Θεος, is rightly construed as an *adverb;* either the *alone God*, or *God only.* And the Greek itself uses one for the other indifferently; as, επ' αρτῳ μονῳ, *by bread only,*† εν λογῳ μονον, *in word only.*‡ The utmost that can be gathered, therefore, from these words, is no more than this; that there is *one God* (in which we are all agreed) and that there is *none good* beside him; which nobody will dispute.

* Luke v. 21. † Matt. iv. 4. ‡ 1 Thess. i. 5.

Whether in this *God*, there be *one person*, or *three*, remains yet to be considered: and the scripture is so express in other places, as to settle it beyond all dispute.

If it should here be asked, for what reason *Christ* put this question: "why callest thou me *good?*" I answer; for the same reason that he asked the *Pharisees*, why *David* in Spirit *called him LORD;** and that was to try if they were able to account for it. This *ruler*, by addressing our Saviour under the name of *good Master*, when the inspired psalmist had affirmed long before, that *there is none that doeth* GOOD, no NOT ONE;† did in effect allow him to be *God;* no mere man, since the fall of *Adam*, having any claim to that character. And when he was called upon to explain his meaning, for that *God* only was *good;* he should have replied in the words of St. *Thomas:* "my Lord, and my God:" which would have been a nobler instance of faith, and have cleared up the whole difficulty. If the case be considered, this man was a very proper subject for such a trial. Fully convinced of his own sufficiency, he comes to Christ in the presence of his disciples, to know what *good thing* he might do to merit everlasting life. Whence our Saviour takes occasion to correct his mistake as to the nature of *goodness;* and having tried this *good* and *perfect* man in a tender point, sent him away grievously dissatisfied.

XXV.

† 1 Cor. xv. 24. *Then cometh the* END, *when* HE *shall deliver up the* KINGDOM *to* GOD, *even the* FATHER.

Luke i. 33. *He* (Jesus) *shall reign over the house of* Jacob *for ever; and of* HIS KINGDOM *there shall be* NO END.

This of St. *Luke*, being a contradiction in terms to that of the *apostle*, shows the former to be spoken *only* of *Christ's humanity;* as the latter relates *only* to his *divinity*. When both are laid together, it is evident to a demonstration, that *Christ* is *perfect God*, as well as *perfect man*. As *man*, he *received* a *kingdom*, which again, as *man*, he shall *deliver up*, when his mediatorial office, for which he took the nature of man, shall be at an *end*. But there is a *kingdom* pertaining to him, which shall have *no end*. And this cannot be true, unless he is a *person* in that *God*, who after the *humanity* has *delivered up the kingdom* shall be *all in all*. The distinction in this case between the *God* and *man* in the *joint person* of *Christ Jesus*, is warranted by another part of the chapter,

* Matt. xxi. 43. † Psalm xiv. 3.

wherein the *apostle* has given us a key to his own meaning. *Since by* MAN (says he) *came death, by* MAN *came also the resurrection of the dead. For as in* Adam *all die, even so in* Christ *shall all be made alive.* Here, it is evident, he is drawing a contrast between the *man Adam* and the *man Christ;* so that unless it be done on purpose, no reader can easily mistake the meaning of what follows. *Then cometh the End, when* HE (that is the *man Christ*, the second *Adam*) *shall deliver up the kingdom*, &c. for so it must be, according to the tenor of the apostle's discourse.

The *New Testament* abounds with expressions of this nature; but they have no difficulty in them, if it only be remembered that Christ is *man* as well as *God;* which the *Arians* are willing upon all occasions to forget. And it has been chiefly owing to an abuse of these texts, that they have been able to put any tolerable gloss upon their heresy. The *Old Testament* seldom speaking of *Christ*, but as a person of the Godhead *before* his incarnation, does not afford them so many opportunities: and hence is it, that most of them confine their inquiries to the *New*, which is the history of him *after* his incarnation, when he appeared, as *the first born of many* brethren,* *anointed above his* fellows (*mankind*), receiving authority and dominion from *God*, who by a power superior to that of his human soul and body, put *all things in subjection* under the *feet* of it.

But some, for whose sakes he thus humbled himself, and became obedient in the flesh, instead of receiving it with humility and devotion, even cast it in his teeth, and make it an argument *against* him: vainly imagining that they do honour to their supreme God, while they say with *Peter:* Lord, *be it far from thee: this shall not*, it cannot, *be unto* thee. And it is worth their while to consider whether they may not fall under the same rebuke, when it will be too late to retract and change their opinion.

A solemn advocate of theirs, tells us his *present concern is with the* New Testament *only*.† And another writer of some figure, who, you are to suppose, is addressing himself to a *young clergyman*, puts it into his head, that he "*may reject* arguments *brought from the* Old Testament *to prove the* Trinity, *as* trifling, *and proving nothing but the* ignorance *of those that make use of them.*"‡ And I

* Rom. viii. 29. † A sequel to the *Essay on Spirit*, p. 8.

‡ *Letter* to a *young Clergyman* upon the *Difficulties and Discouragements* which attend the *study* of the *Scriptures* in the way of *private judgment*.

could wish *that* were all: for I had much rather be accounted a *fool* in *their* judgment than find myself under a necessity of charging them with the horrible guilt, of *denying the* Lord *that hath bought them.*

XXVI.

† Acts x. 42. *That it is* HE *which is* ORDAINED *of* GOD *to be the* judge *of quick and dead.*

This passage will help us to detect, once for all, that common fallacy of our adversaries, in misapplying such words as relate only to the *human* nature of *Christ*, and erecting arguments thereupon to the degrading of his supreme essence. *Christ* is *ordained* of *God*, it is true: and the nature that *receives* power, must be *inferior* to the nature that *confers* it. But is his *Godhead* therefore *ordained?* They tell you it is; and their scheme requires it: but the *scriptures* declare the contrary; GOD (saith St. *Paul*) *hath appointed a day wherein* HE *will* JUDGE *the world in righteousness by that* MAN ἐν ἀνδρὶ, (IN *that* MAN) *whom he hath* ORDAINED.* The supreme God that was *manifest in the flesh*, and IN *Christ reconciling the world to* HIMSELF, shall remain in the same personal union with him, till he has *judged* the world, and is ready to *deliver up the kingdom.* And though our *judge* shall even then retain the character of a *man*, yet as *God* who *ordained* him, shall be present with him in the same person, the act of the last judgment is equally ascribed to both natures. In the text, just above cited, it is said, *He* (God) will *judge* the world; though it immediately follows, that a *man*, even the *man Christ*, is *ordained* to this office. And so we have it again in the epistle to the *Romans; we shall all appear before the* judgment seat *of* Christ. *For it is written, as I live, saith the* Lord, *every knee shall bow to* ME, *and every tongue shall confess unto* GOD.† We are to give an account of ourselves at the *judgment seat of* Christ. And how does the *apostle* prove it? Why, because it is written, that we shall give an account of ourselves to the *Lord God*, who swears that *he liveth.* But unless *Christ*, who is a *man*, be also this *living God* and *Lord*, this proof is not to the purpose.

XXVII.

† Acts 10. 40. *Him* GOD *raised up and* SHOWED HIM *openly to us who did eat and drink with him* after he rose from the dead.

* Acts xvii. 31. † Isa. xlv. 23.

John xxi. 1. *After these things* JESUS SHOWED HIMSELF *again to his* disciples *at the sea of* Tiberias; *and on this wise* SHOWED HE HIMSELF.

The former text takes something from *Christ*, as *man;* in which capacity he was at the *disposal of the Father*. But the latter restores it to him again as *God;* under which character he is at his *own disposal*, and in unity with the Father. The same is to be said of the two articles which follow.

XXVIII.

† John iii. 16. GOD SO LOVED *the world, that* HE GAVE *his only begotten Son.*

Ephes. v. 25. CHRIST *also* LOVED *the church, and* GAVE HIMSELF *for it.*

XXIX.

† Eph. iv. 32. Forgiving one another, *even as* GOD, *for* CHRIST'S SAKE, *hath* FORGIVEN you.

Col. iii. 13. Forgiving one another, *even as* CHRIST FORGAVE you.

XXX.

† John vi. 38. *I came down from heaven,* NOT *to do* MY OWN WILL, *but the* WILL *of* HIM *that* SENT ME.

Matt. viii. 2. *And behold there came a leper and* worshipped *him, saying,* LORD, *if* THOU WILT *thou canst make me clean. And* JESUS *said,* (Θελω) *I* WILL, *be thou clean.*

XXXI.

† Acts xiv. 29, 30. *And now* LORD—*grant*—*that* signs *and* wonders *may be* done *by the* NAME *of* THY HOLY CHILD JESUS.

It seems here, that *signs* and *wonders* were not to be wrought by *Jesus Christ*, as the *author* of them; but by an higher power of the LORD, put into action by the *name*, merits, or intercession of the *Holy Child Jesus*. Yet St. *Peter* makes this same *Jesus*, though in *heaven*, the immediate author of the *signs* and *wonders* wrought by his disciples upon earth. "Eneas (says he) JESUS CHRIST *maketh thee whole.*" Acts ix. 34.

XXXII.

† Matt. xx. 23. *To* SIT *on my right hand and on my left, is* NOT MINE TO GIVE, *but* (it shall be given) *to them for whom it is* prepared of MY FATHER.

Yet our blessed Saviour has promised elsewhere, to bestow this reward in his *own right;* "*to him that overcometh will I* GRANT *to* SIT *with me in* MY THRONE." Rev. iii. 21. This is sufficient to rescue the text from any heretical use that may have been made

of it. But still there remains some difficulty, which, with God's help, I shall endeavour to clear up. It will appear to any person, not ignorant of *Greek*, that the original in this place does reserve to *Christ* that act of power and authority, of which the *English* version, by inserting a few words, seems to have divested him. The *Greek* is this; ουκ εστιν εμον δουναι; *it is not mine to give*, αλλ' οις ητοιμασται, *but to them for whom it is prepared:* "nisi quibus paratum est." For in the eleventh verse of the foregoing chapter, there is an expression exactly parallel; αλλ' οις δεδοται, *save they to whom it is given;* or as *Beza* hath it, "sed *ii* quibus datum." Now there can be no grammatical reason, why we should not take, αλλ' οις ητοιμασται, in the same manner; and then the text will *affirm* what it now seems to *deny*. For to say, that *Christ* cannot give any particular reward, *save to them for whom it is prepared of his Father*, is the same as to say, to *such* he *can* and *will give it;* according to the common maxim, *exceptio* probat *regulam in non-exceptis*.

The scope of the text therefore, is to show, that nothing can be granted even by Almighty power itself, where there is not a suitable merit or disposition in the persons who claim it. "God shall give this honourable place to those, for whom it is prepared by an invariable rule of justice; whose *victory* of faith being foreknown and accepted, a seat is allotted them according to it." And the two passages being laid together, supply us with this principle. As if our *Saviour*, who is the *speaker* in *both* places, had said, "though it be *not mine to give;* yet, to him "that *overcometh*, will *I* (even *I myself*) *grant* to *sit* with me in *my Throne;* because for *him* this seat is *prepared*." It is not owing to a defect of power in the trinity, or in any person of it, that the divine purpose cannot be changed; but because it is impossible for the power of God to break in upon the order of his distributive justice. And it is upon this account only, that we read of *Christ*, *Mark* vi. 5. "*He* COULD *there do* NO *mighty work*." For the *power* of doing a miracle was always present with him; but the *place* being *improper* because of their *unbelief*, made the thing impossible. In the same manner, that declaration of the *Lord* in *Gen.* xvii. 22. is to be accounted for: *haste thee, escape thither, for* I CANNOT *do any thing till thou be come thither*. No man would hence conclude, that the hand of God is straitened, or his power limited; but only that he does, and by his own nature *must*, act agreeably to the disposition of things and persons, known to himself.

(To be continued.)

ANECDOTES.

A WONDERFUL DELIVERANCE.

A FEW years before the decease of the rev. Mr. Philips, (first of Oxford and afterwards of Llanghorn) who was among the great and good men that suffered for their nonconformity, an event took place which deserves to be kept in memory. As he was riding homeward, late at night, over a place near Fresthorp, where there are many coal pits, some of which are one hundred yards in depth, he and his horse fell into one of them which was very deep and half full of water. The mouth of the pit being narrower about six yards down than at the top, the horse there stuck fast with his rider upon him. An old woman, *who was deaf*, providentially was travelling with her grandchild that way. The child heard a great noise. She with much difficulty persuaded her grandmother to go out of the road to discover the cause of it. At last she succeeded: Mr. Philips's dreadful situation was seen. The old woman hurried to the proprietor of the pit, a captain Longman, who had been for many years Mr. Philips's intimate friend: assistance was immediately obtained, and to the astonishment of all he was brought up unhurt; a monument of His gracious care who keepeth all the bones of his saints so that not one of them is broken.

THE RELIGION OF THE CROSS PRESSED INTO THE SERVICE OF AVARICE AND CRUELTY.

WHEN Pizarro, the Spanish invader, resolved on the conquest of Peru, and in order to this, to extinguish the name of the Incas, a race of emperors, who were supposed to be the descendants of the sun, he placed in the front of his forces Vicenti Valverde, a dominican friar, who standing before the Inca with a crucifix in one hand and a breviary in the other, unfolded the principles of the christian faith and pressed him to embrace it and relinquish the kingdom of Peru to Spain, to whom the pope had decreed it. Atahualpa, the then reigning Inca, observed, that "only the gods could dispose of kingdoms, but that Peru had been given neither by Father, Son nor Holy Ghost, the objects of christian veneration, but by a pope their inferior; that he was willing to be the friend of the Spanish king, but would never be his vassal; that he venerated the religion of his ancestors, and until convinced of its falsehood he

could not renounce it. You, added he, adore a god who died on a gibbet; I, the sun, who never dies."

Instead of continuing a course of instruction and expostulation with this mistaken but generous hero, Valverde, turning to the Spaniards, cried out, " *Vengeance! vengeance!* Kill these dogs who despise the religion of the cross." The word of command was given; the slaughter was dreadful; Peru ceased to be an empire. Pizarro condemned the Inca to be burned alive as an obstinate idolater: by the mediation of the monster Valverde, the sentence was changed into strangling, on condition of his dying in the christian faith.

Vengeance is mine saith the Lord and I will repay it.

When Henry VIII. visited France, holding in his hands the balance of power between the emperor and the French monarch, in an open plain between Guisnes and Ardres where Francis and Henry met, and where such profusion of magnificent decoration was exhibited on both sides as to procure it the name of the Field of the Cloth of Gold, Henry erected a spacious house of wood and canvas, on which, under the figure of an English archer was inscribed the motto, HE PREVAILS WHOM I FAVOUR. The sincere christian knows to whom alone such a motto ought to be attributed.

THOMAS PAINE.

A short time before the death of this noted infidel, two clergymen, the rev. Mr. M'Lea of New York, and the rev. Mr. Sharp of Newark, New Jersey, affected with a sense of his awful situation, and with a hope that some christian conversation might not be unprofitable to him on his death bed, resolved to visit him. They with some considerable difficulty obtained access to his chamber. On their first entrance he received them with courtesy; but, on learning their object, he flew into a violent rage, his countenance became distorted with malice and an apparent regret that he was impotent to revenge. He cried aloud, *get out! get out! get out!* They tried to reason gently with him; nothing could subdue his anger: his indignant cry was still *get out! get out!*

They left him with the consciousness of having attempted to discharge their duty to a deceived fellow creature, and with a just horror for a system which not only rejects but is terrified at the light of truth.

POLICY.

A GENERAL of the sixteenth century having been reduced to the necessity of a capitulation, said to the officer who fought against him, as soon as terms were concluded, "To be candid with you, sir, I should not have capitulated had I not been out of *powder*." "I will be equally candid," replied the other, "I should not have submitted to the terms had I not been out of *ball*." It is the mercy of the christian that supplies for his spiritual warfare are always abundant.

VICTORY.

"TO-MORROW my head shall be bound with laurel or with cypress," said Opdam when about engaging with the English fleet near the Texel. Weak as is the good man in himself, he engages not at *uncertainty*. We are more than conquerors!

Blest Saviour, introduced by thee,
Have we the fight begun;
And crown'd with victory, at thy feet
We lay our *laurels* down.

FORGIVENESS.

A COURTIER once pressed Lewis XII. to punish a person who had offended him before he ascended the throne: his amiable answer was, "It belongs not to the king of France to revenge the injuries of the duke of Orleans."

HUMANITY.

CHARLES the IXth, of France, ordered viscount Dorée to massacre all the Hugonots. "I desire your majesty," he replied with magnanimity, "to employ me in what is *possible*."

RELIGIOUS INTELLIGENCE.

Extracts from the report of the Committee of Missions to the General Assembly of the Presbyterian Church, together with extracts from the reports of Missionaries to the Committee of Missions.

THE standing committee on missions report that the directions of the last assembly, respecting the appointment of mis-

sionaries, were duly attended to; and appointments were made accordingly as far as was practicable, and in addition to those named in the extracts from last year's minutes, the rev. Thomas W. Lumpkin was appointed for two months, and the rev. Andrew Shannon for one month, within the bounds of Hanover presbytery.

Although the reports of the missionaries in general do not present to the view of the committee prospects peculiar gratifying, yet, on the other hand, they afford no reason for discouragement. The appointments made by them do not appear to have been neglected, their hearers generally were attentive; tender affections were frequently excited, and there are not wanting instances in which *tears* testified the feelings of the heart.

The rev. J. Lindsley has sent the committee the following information about the general state of religion in the country through which he travelled.

Geneseo, March 13th, 1809.

REVEREND AND DEAR SIRS,

INCLOSED I transmit my missionary extract. Though I could have wished it was much better than it is, yet I hope it will not meet altogether an unfavourable reception.

Taking the whole of the inhabitants in general, where I went last year, there was but a very small appearance of religion among them. The Lord's day is not only much neglected in common, as a time for social worship, but in a number of places most shamefully profaned, by the inhabitants assembling at public houses, and there spending the time in drinking, swearing and the like immoralities. In some considerable large settlements there is scarcely a single professor of religion to be found!

When I went in the counties of Steuben and Tioga, the state of religion, taking one place with another, was apparently in a more unfavourable situation than when I went to the westward.

I have not written this disagreeable narration to discourage the missionary cause. These things speak aloud the necessity of the greatest missionary exertions. And too much credit cannot be given to the different missionary societies for their pious endeavours to disseminate gospel truths among the infant settlements on our frontiers. Neither can it be fully realized, what a real check

missionary labours have been to infidelity, that raged in such an alarming manner, in the first beginning of a number of those settlements.

I am, &c.

JOHN LINDSLEY.

Standing Committee of Missions.

Mr. Lindsley's journal exhibits better evidence of diligence and fidelity than of success; yet there is reason to hope that his labours have not been altogether fruitless. He has added to his *journal* the following synopsis.

Thus, through the kind hand of providence, I have finished my four months mission.

Through disappointment, I set out later in the fall, than I intended; and the season proving so exceedingly unfavourable, I could not execute my missionary trust, with that success as otherwise I might. I do not think there were half the people that attended worship, take one time with another, as there would, provided the season had been only as favourable as common. While I was in the counties of Steuben and Tioga, there never was the like known, for so many great floods one after another, so late in the season. I need not add, that on this account, my missionary tour was attended with, not only much difficulty, but danger, as but very few of the streams, whether large or small, had bridges over them. However, I feel satisfied, that it is all for the best, in the great scale of providence.

I have to lament, that in general, where I have been, religion is in an exceeding low and languid state—that sin abounds—and the love of many waxes cold. Yet, I have this satisfaction, that I scarcely preached to a single inattentive auditory, during the whole of my mission, and many times there was much solemnity, and many tears shed. And I have abundant cause to bless God, that he has given some evident tokens of his following, at least part of my feeble labours, with his divine blessing; so that I cannot say, I have wholly laboured in vain; or that I have altogether spent my strength for nought.

Preached - - - - - -	88 times.
Administered the Lord's Supper - -	3 times.
Baptized - - - - - -	2 adults.
do - - - - - -	11 children.

Ordained - - - - - - - - -	2 elders.
do - - - - - - - - -	2 deacons.
Constituted - - - - - - - -	3 churches.
Received by collections 30 dollars 87 cents.	
Rode about - - - - - - - -	800 miles.

JOHN LINDSLEY.

Geneseo, March 16th 1809.

The rev. Samuel Findley appears to have diligently attended to the duties of the mission, within the bounds of the late Cumberland presbytery. He represents his hearers as having been in general very attentive upon almost all occasions, and on some *much affected:* a number of persons (at different places) were subjects of what is termed the *bodily exercise.*

The effects of the divisions which have so long existed in the district Mr. Findley visited are too visible; they have rendered the minds of many callous and inattentive to the wholesome doctrines of the gospel; and Mr. Rankin, with about 40 of his charge and a few from adjacent congregations, having become *shakers* has given a great wound to christianity in those parts.

TO THE CHAIRMAN OF THE COMMITTEE OF MISSIONS.

REVEREND AND DEAR SIR,

I SET out on my missionary tour on Wednesday, August 31, 1808, and rode that and the two following days through heavy rains, in company with the rev. Benjamin Irvine; and arrived at Society Hill, about 75 miles from home, where I had previously conveyed an appointment for the administration of the Lord's supper. Saturday, September 3d, preached to a small audience from Dan. 4. 27. Attention and solemnity appeared during divine service. Sabbath morning the rev. Benjamin Irvine delivered a sermon from 1 John 3. 8. last clause, to a considerable audience; afterwards the solemnity was introduced by the rev. Jeremiah Abel; about 50 or 60 persons joined in communion; after which I preached from 2 Kings 6. 16. A number of the audience, and particularly professors, appeared affected and very attentive during the whole of the services. By request Mr. Abel and myself attend at candlelight. Mr. Abel baptized three children, and I exhorted; those present continued for some time engaged in social prayer and praise.

Thursday being the day appointed as a public fast, I came to Mecklenburgh C.H. 55 miles from the former place, about 11 o'clock; and having previously notified the people of my coming and design to administer the supper the sabbath following, I preached to those convened from Jer. 14. 8, 9. I rested on Friday, and Saturday preached to a small society from Dan. 5. 23. last clause. Sabbath morning preached to a numerous audience from Luke 24. 46. middle clause; then administered the ordinance to about 30 communicants, many of whom appeared deeply affected, also many of the spectators. The services continued from 11 until half past 2 o'clock, and the attention of the people appeared unremitted during the whole period; after an hour of intermission I preached to those who could conveniently attend from 2 Kings 6. 16. with some apparent effect. On Monday preached at the same places from John 7. 37. The people appeared more affected than on former occasions; tears flowed from many; but all were silent. Adjacent to this are two other settlements which contain a number of professors, and others friendly to the presbyterian interest; and I conceive great hopes of their affording shortly an agreeable settlement for a clergyman of that order.

Thursday preached at Mr. Campbell's in the same neighbourhood from Psal. 107. 31. the meeting was solemn; two were the subjects of bodily exercise, one of whom I conversed with and thought his mental exercises rational during his agitations; they were without doubt involuntary.

Wednesday preached at Madisonville, the seat of justice in Hopkins county, from Rom. 8. 3, 4. I trust not altogether in vain. In the evening I was sent for to visit a lady residing in that place. I found her under deep and rational convictions. My soul was troubled when I heard her complain that she had not even a religious confidant to converse with, able to instruct her. May the Lord pity Zion; I was urged to tarry longer, but I had so arranged my appointments I could not comply.

Thursday I visited the rev. James Balch, of Logan county; he complained much of the bad effects of the prevailing divisions in rendering the minds of many callous and inattentive to the wholesome doctrines of the gospel. In the society adjoining him, Mr. Rankin, one of the suspended ministers of the former Cumberland presbytery, with about 40 of his charge and a few from adjacent

congregations, have become shakers, which has given a great wound to christianity in that place.

Monday, called upon Mr. Nelson, one of the young men licensed by the former Cumberland presbytery; he professes to be Calvinistic in his sentiments, but was reserved with me in conversation. Wednesday, preached at his meeting house on Red river, from Dan. 3. 25. some appeared greatly affected.

Friday, preached at Columbia, from Gal. 3. 17. And on the following Sabbath at Mr. Brown's to a considerable number, who were many of them much moved, and several had strong bodily exercises.

On Wednesday I preached in one of Mr. M'Gee's congregations from John 4. 10. Some here had bodily exercises, and all appeared solemn and attentive. I spent the night with Mr. M'Gee, and from much conversation with him I conceived but little hopes of his being reconciled to our church. Thursday night I lodged with Mr. Hodge, he appeared more soft, and was it not for his strong attachment to the young men, most of whom wish to form a separate body, I could entertain hopes of his returning to order. On Friday I preached at his meeting house; a number of families there are much opposed to the measures of the Cumberland presbytery. On Sabbath, the 12th of February, I preached at Mr. Garrison's, upon a branch of Big Barren river, from John 4. 10. to a few of the presbyterian order separated from any society. Wednesday I preached at Society Hill, and on the same evening at a house in the same neighbourhood to a few who appeared desirous to hear. Thursday I preached at candlelight at Columbia, Adair county, from Isa. 50. 10. Most paid good attention and there was one instance of bodily exercise.

I am, &c.

SAMUEL FINDLEY.

April 1, 1809, Lincoln county, Kentucky.

The rev. David Rice spent one month in missionary service among several small vacancies lying in Warden and Logan counties, a range near the line which divided Transylvania and Cumberland presbyteries. It was his intention to have confined himself within the bounds of the late Cumberland presbytery; but having understood Mr. Abel (whom he met in his way thither) that he had made appointments there, Mr. Rice altered his route. He also

contemplated spending two months in the state of Ohio; but the weather was so uniformly bad and the roads so muddy, as to make it impracticable. He preached fourteen times, baptized one child, and collected 75 cents. His congregations were generally small, but orderly, serious and attentive.

The rev. James M'Gready travelled through different parts of the states of Kentucky and Ohio. It would occupy, and that unnecessarily, much of the assembly's time were the committee to read the whole of his journal; a satisfactory abridgment of it cannot easily be made, they will therefore confine themselves to such parts as they apprehend to be most interesting. He writes as follows:

In the congregations in Washington county, the state of religion appears favourable, the doctrines of our church are professed in their purity, and experimental religion appears among them in considerable life and power, whilst their societies are unmolested by errorists or schismatics.

On Monday the 26th I preached in a small congregation in the forks of Dix river, about 10 miles from Danville to a very large assembly: the people were very solemn and attentive, and many shed tears. They earnestly solicited me to preach to them the next day, to which I agreed. On the next day a large congregation met and attended with solemnity: many appeared solemnly affected and shed tears.

On Thursday, 29th, I preached at Robert Henry's, eight miles from Lancaster, in the bounds of Paint Lick congregation, to a serious attentive assembly. Several persons were solemnly affected.

On sabbath, Jan. 1, 1809, I preached again at Mr. Reed's, as the day was too cold to attend at the meetinghouse. A large congregation met and gave great attention: many appeared solemn, and many tears were shed. The state of this people a few years ago was very discouraging. When their minister, viz. Mr. Houston joined the schismatics, and afterwards the shakers, he drew many of them into the same errors; but at present the appearance is hopeful, the greater part of the heretics, and particularly the most influential of them, have removed to other parts. But still experimental religion is in a low declining state.

On sabbath the 8th, I preached at Frankfort, the metropolis of the state, the legislature then sitting. A very large and numerous assembly met, and behaved with the greatest decency and deco-

rum; yet the state of religion in this place is very low. There are but few professors in the town and vicinity of any denomination, and the schismatics and others are striving to establish their respective parties.

I went to a meeting of regular baptists in the settlements, where a considerable body of people were collected. They invited me to preach, and I complied with their invitation. After sermon, they requested me to preach to them at night, to which I consented. And although the night was wet, and very dark, yet a very large collection of people came together, and appeared attentive and solemn. On Wednesday the 18th, in the evening, I preached in Cincinnati, in the state of Ohio, to a large congregation: they were very attentive, and a general solemnity appeared visible.

On Saturday, the 21st, at the distance of 15 miles from Cincinnati, I preached at Mr. Skiles's, on the head of Mill creek, to a large attentive company, some of whom shed tears, and were solemnly affected. On sabbath, the 22d, I preached at Lebanon, in Warren county: the day being very wet, but few attended. I preached again at night, in the courthouse: a large assembly came out, and waited with great attention; a considerable solemnity appeared, and I hope some impressions were left on the minds of a few. On Monday the 23d, I preached at Dix creek to an attentive company of people.

On Thursday, the 26th, I was called upon to preach a funeral sermon in Hamilton county on the waters of the Little Miami. A very large assembly met upon the occasion; a very great solemnity filled the congregation, and a great many tears were shed.

On Monday I preached at Hopewell, on the waters of the Little Miami, to a very large congregation: a great solemnity appeared, and many tears were shed. At night I preached at Mr. Haden's in the bounds of the same congregation, to a large solemn assembly. On Tuesday, the 31st, at night, I preached at Mr. Johns's to a large solemn audience. On Wednesday, February 1st, I preached at Mr. Cummins's in the same settlement to a very large congregation. A very great solemnity was visible over the assembly, many tears were shed, and when I dismissed the congregation, the people all took their seats again, and appeared unwilling to go away: one of the elders went to prayer, and they again took their seats. I rose and exhorted, they still took their seats, and some solemn hymns were given out and sung. I again exhorted, they

still kept their seats; I arose and spoke the third time, until I was entirely exhausted. I humbly hope some abiding effects will follow. On Thursday the 2d, I preached at Mr. Grier's in the same settlement: a vast multitude crowded out, and were uncommonly solemn and attentive. I hope some did not hear in vain.

On sabbath the 5th, I preached at Duck Creek, to a vast multitude: a visible solemnity appeared, and many tears were shed. I then rode eight miles that evening to Cincinnati: and preached at night to a numerous assembly in a large hall, which is commonly occupied as a school room. The hall was filled so full that the people could not conveniently sit down; the adjoining entry was filled as full as it could contain; and such as could not get into the house, raised the sashes, and stood at the windows, although the night was damp and misty. A very great solemnity appeared over the congregation, and when they were dismissed, they appeared unwilling to move from the place. The rev. Mr. Wilson being present, gave a solemn exhortation; yet they stood their ground unwilling to depart. I arose again and spoke until my strength failed, and still they appeared unwilling to go away. The time was now past when I had appointed to return to my family; and expecting that the provision that I had left with them was probably exhausted, and being 300 miles from home, I left Cincinnati on Monday, on my return home. I designed to have preached a number of week days upon my way; but when I came to Frankfort, I found the painful news of my wife's death announced in the public gazette, which threw my mind into a state of confusion; and the perplexing fears lest my little children, (being without the care of father or mother) should be in suffering circumstances, I hasted for home, and on my way, on sabbath Feb. 12th, I preached at Pennsylvania Run, in Jefferson county, Kentucky, to a decent attentive assembly, but I discovered nothing more than sobriety and good behaviour. On the 18th of February I arrived at home, and found my little children well: the Lord had graciously taken care of them, and provided for them after their mother's decease. From the helpless state of my family, and the derangement of my affairs, arising from that painful dispensation, viz. the death of my wife, I was prevented from taking the remaining part of my tour in the places that I had predetermined; therefore I visited the more needy destitute parts that were most convenient.

It is my opinion that missionary labours are more needed, and might be more useful in the Miami country than in any other place that I have any knowledge of. But I apprehend that it is a missionary of one certain description only, that would be suitable there, viz. a man of abilities, of great prudence, well established in the calvinist doctrines, and at the same time a man of great zeal, with a warm, pathetic and animating address. Those who are led off by the schismatic preachers, (who are very numerous) are entirely unhinged from every system of doctrine. They have rejected the doctrines of the confession of faith, and appear to be unestablished in any thing. They appear to be ignorant of the doctrines of their own teachers, whilst their minds are filled with enmity against calvinism and absolute election; there are but few of them that know what calvinism or absolute election is. As I lodged with some of them, I found that their preachers had told them that the calvinistic doctrines just taught that men were like passive machines, bound in unalterable fate by the absolute decrees of God. When they acknowledged to me their belief in the unerring foreknowledge of God, I then convinced them that every difficulty and dreadful scarecrow that they raised from unconditional decrees, exactly arose from their own sentiments of unerring foreknowledge: they appeared to be confounded, and acknowledged they never knew this to be the case before. In the next place I explained to them what calvinism was, viz. How the unconditional decrees of God was a secret in his own eternal mind, and was no rule of our duty or conduct; how the will of man was left as free as if no decree existed; that calvinism taught the necessity of every exertion of our natural powers in the use of all God's appointed means. They appeared struck with astonishment, and would reply, "if that is calvinism, we never knew what it was before, we cannot condemn that," &c. &c. But a missionary that would have access to them, or draw them out to hear him, must be a man of great zeal and pathetic address: by this they judge of the minister's piety and internal religion; by this they judge that he is a man sent of God, and preaches the truth. The greatest divine and greatest christian upon earth, if he have a calm dispassionate address, cannot move them more than he could move the leviathan; for from his address they conclude he has no religion, and his reasoning and argumentation will have no effect upon them, as they are too ignorant to see or feel the force of it.

EXTRACT OF THE DIARY,

OF THE

Missionaries of the United Brethren, at BAVIANSKLOOF, *near the* CAPE OF GOOD HOPE.

JANUARY 1st, 1807. The public service, as likewise the meeting of the children in the afternoon, was attended by a considerable number of strangers.

On the 6th, being Epiphany, we remembered both in our family and in the meeting of our Hottentot congregation, the whole work of God in the world, and with prayer and supplication commended ourselves and all our dear fellow labourers every where, with the congregations gathered from amongst the heathen, to Him who is the only true light which enlighteneth every poor human creature who flies to Him for mercy. We had also to day a meeting with the chapel servants, and spoke with them of that devoted and willing mind, which is required, if we would serve the Lord with gladness.

7th. We were under the necessity of excluding a man, who had given public offence.

8th. The anniversary of the opening of our chapel; we reminded the congregation of the great debt of gratitude we all owe to God our Saviour for giving us such a place, wherein we may hear his word, and meet in fellowship for prayer and praise. We exhorted the Hottentots to show their thankfulness, by making good use of so great a benefit, and devoting themselves wholly unto the Lord.

Among other visitors in these days, was a person who had formerly been at Herrnhut, and served his apprenticeship at Berthelsdorff. He expressed particular regard for the mission, and regretted that he could not derive more profit by our being here, as the place of his abode is twenty days journey by wagon up the country. At parting, both he and his wife, who seemed in a declining state of health, were deeply affected.

18th. A Hottentot family obtained leave to live here on trial. The mother said: "It is high time that I should be converted, that I and my children may not be lost for ever."

When we spoke with the communicants, we were much encouraged on perceiving in several a real growth in grace, and in the knowledge and love of Jesus. One of them said: "Whenever I endeav-

our in right good earnest to live according to the will of God, it is as if the enemy were particularly busy, and the road to my only Helper and Saviour seems, as it were, laid with huge rough stones, over which I have to climb, struggling to get to him. I then cry aloud to him for help, that I may not fall and be prevented approaching, and he hears me and gives me power, through his sufferings and death, to overcome the evil one."

22d. One of the missionaries was sent for by Joachim Haas, who was very ill and in great pain. He said: "I am so weak, that I cannot come to see my teachers, and I am not worthy that one of you should come under my roof. It is not the pain of my body, but the anguish of my soul, that will not let me rest, but presses me down to the ground. If I attempt to pray, all the sins of my mispent days present themselves before my eyes; again all manner of wordly thoughts possess my mind, to which I still feel an attachment: thus I spend my days and sleepless nights in constant perplexity!" The missionary encouraged this poor man no longer to stand, as it were, before the mountain of despair, but to cry to Jesus, who would help him, and strengthen him to pass over. Haas interrupted him: "'Tis in vain; all that will not do." "O indeed I will," he exclaimed, "but my sins are too great!" We still hope that this poor oppressed soul will be delivered, and brought to peace, by the remission of sin through the blood of Jesus.

23d. Four persons were appointed candidates for baptism, two for the communion, and two to be baptized.

By a letter we received to day from London, we were informed that brother J. Adolph Kuester is appointed to succeed our late brother Rose in the superintendency of this mission. We commended him in prayer to our Saviour, that he would lead him in safety to us.

On the 24th, we partook of the holy communion, and were anew refreshed and strengthened in faith and love by this heavenly repast.

Two Hottentots became candidates, Aaron Norman and Louisa Bladige. Norman's wife came afterwards to one of the missionaries, and said: "It is all over with me. I can't bear the sight of my husband, much less converse with him." On being asked the cause of her displeasure, she replied; "When I lost my first child, whom I loved more than any thing on earth, I did not feel half the pain I do now, since my husband has got before me, and become a candidate

for the communion." The missionary answered: "You have been baptized, and in that holy ordinance have made a covenant with God, that you would renounce the devil and all his works; and now you seem to be again disposed to serve that murderer of your soul. Envy is the work of the devil; by his envy man was seduced and became a prey to sin. That was the cause of the bitter sufferings and death of Jesus, that he might deliver you from the consequences of the devil's envy, and from his work within you. Answer me, will you belong to Jesus or to your enemy?" The poor woman was silent and began to weep. The missionary added: "Go home now, and cry mightily unto the Lord Jesus, that he may deliver you from the devil and his work of envy in your heart; and do not by your angry words disturb the work of our Saviour and his Spirit in the heart of your husband. This I charge you as you value your own soul's peace and safety." She went home, and on the following day returned and called upon the same missionary. She said: "When you was yesterday preaching on our Saviour's parable of the labourers in the vineyard, and speaking of the envy some of them showed, I thought you meant me, and I was ready to leave the church; but when I came home, I spoke with my husband, and told him you had pierced my very soul by your discourse. He answered: 'That is good for you, and if the cap fits you, put it on.' I immediately felt overcome, and with many tears begged him to forgive me, and now I love him again as much as ever, and came to tell you so." In the afternoon, two women were baptized, at a solemn public meeting.

One of our people, who on account of transgressions had been excluded in July last year, sent for a missionary, who found him in a dying state. On seeing the missionary, he exclaimed with tears: "O how I thank you for coming to see a wretch like me. I pray you and all my teachers to forgive me all those things with which I have grieved you so much." He was advised, above all to seek forgiveness with the Lord. He replied, that he had turned with all his misery unto him and cried for mercy, and though he felt comfort and a firm hope that God for Christ's sake would receive and absolve him, yet he could not be satisfied without knowing that his teachers, and all whom he had offended, had pardoned him. The missionary assured him of our ready forgiveness, and directed him, in the near prospect of his dissolution, to keep the eyes of his faith fixed upon his crucified Redeemer, who by his pain and agony had

taken away the bitterness of death; and to trust in the allsufficient atonement made for sin. The other missionaries afterwards visited him with much satisfaction, and we all gave glory to Jesus, the good and faithful Shepherd, for having brought back this poor straying sheep out of the wilderness of the world and sin, unto his fold.

February 1st. In the afternoon, we were employed in visiting the poor sick people in their huts. The meazles are spreading fast. Jonathan Raam departed this life very happily on the 2d. He was baptized in 1802 by brother Rose. From the beginning he was rather unsteady; yet it was evident that our Saviour would not leave him to himself, but by various means led him to true conversion of heart. About two years ago, an ox attacked him and broke his leg in a shocking manner. After his recovery, he was sometimes employed as a day labourer in our farm, but his behaviour was so irregular, that at last he not only lost his place, but his fellowship with our congregation. Yet Jesus, the merciful Saviour of the wretched and forlorn, followed him still, and by his wonder working grace brought him at length to serious reflections, and to the full assurance of his pardoning love before he departed out of this world. He was followed into eternal rest by a communicant, Magdalene Verdyn. She was baptized in 1802, and admitted to the Lord's supper in 1803. Her character was that of a peaceable quiet soul, living in heart's fellowship with Jesus, whom she had learnt to know as her Redeemer. She was of a lowly mind, and her delight was to exalt him as an allsufficient Saviour, and to confess herself to be an unworthy dependent upon his grace. Her last illness was very painful, and soon prevented her coming to church. She was, however, diligently visited by the missionaries and their wives, and by the Hottentots in the settlement. Dr. Temple being here, endeavoured to afford her some relief; but all means proved ineffectual. Her truly christian fortitude, her firm faith and love to Jesus, and the great desire she always expressed soon to depart and be with him for ever, proved very edifying to all who saw her. She said: "I have surrendered up my husband and my child unto him. He will care for them, and now I only wait his gracious call to appear in his presence as an unworthy, but reconciled sinner." Several Hottentot children departed this life by the meazles. They also made their appearance in our family. Brother Kuehnel's little child had them favourably; for which we joined the parents in thanksgiving to the Lord. The disorder being so general among

the children, we were obliged, for the present, to dismiss the school.

Meanwhile, the abovementioned weekly speaking with the baptised candidates and new people continued with much satisfaction.

Caffer Magaman (a candidate) said: "How shall I find words to express my thanks to the Lord? How shall I begin? First, I must tell you what God has done for me, from my childhood. When I was quite young, my father used often to address us thus: 'Children, I have a kind of presentiment, as if some time hence good people would come to us heathen from a great distance, who will tell us, that after this life our souls will go either to a bad or a good place. Now if you hereafter should hear, that such people are come, do not stay here, but go and hear them.' Many years after, therefore, when we heard of Baviansklоof we remembered the words of our father, and determined not to rest till we came hither. We knew not how to set about it, but the Almighty God brought us to this place in safety."

Daniel Koopman said: "I am an old man. I was old when our teachers first came to Baviansklоof, but I helped them to build their house. At that time you said to me: 'Old Daniel! I don't know, whether we shall succeed. Our gracious God alone knows what fruits the preaching of the gospel will produce in this place. Will *you* be converted?' Alas, alas, you find me standing still on the same spot where you first saw me. My wife has got before me; she, and even my child, are communicants. Often would I go and speak with my teachers, but when I have got half way, then I think, that they cannot possibly attend to such a wretched being; and I turn back. But I find, that these fears are the enemies of my soul, and are deceiving me. I beseech you, pray to God for me, that I may be saved, and that he may have mercy upon me."

An old gray headed man related, that he used to call upon God as his heavenly Father, when he was at work in the fields, and pray him to show him the way to happiness; and he now expressed his thanks with great fervency, that God had led him hither to hear the word of life. John Kiwiddo said: "I have all along, ever since my baptism, been preaching to my wife, that she should be converted; but all my words are vain. I now preach no more to her, but pray the Lord to convert her." Shortly after, his prayer was heard, and she turned to our Saviour for pardon and peace. Philip Norman related how much his soul suffered, while he was roving

about, and getting money by selling medicines and driving wagons; but that now, since he had retired, he had time to reflect, and to enjoy the privilege of fellowship with the Lord and his people.

John Wittboy, expressed great thankfulness for the blessing attending the celebration of christmas, and the entrance into the new year. He added: "I am a shepherd, and when I am alone minding my sheep, I frequently think of our Saviour, as he represents himself as the good shepherd. When one of my sheep runs away, and I am following it, I think: Thus I did run away, and my Saviour followed me, to save me from the danger of perishing in the desert."

Thus we might quote many encouraging proofs of the work of God in the hearts of these poor people. Some of the excluded, who came and with much contrition and many tears of repentance confessed their transgressions, were compassionately directed to the friend of returning prodigals; several of this number were readmitted.

April 6th. One of the missionaries was desired to visit a young unbaptized woman called Catherine Moll, who had attended our school, but afterwards brought herself into great distress and misery by her wicked course of life. As soon as she saw the missionary enter her dwelling, she lifted up her hands and eyes, wept bitterly, and cried aloud, that God and her teachers would forgive her many sins, for which she showed unfeigned repentance. The missionary assured her that her teachers willingly forgave her; but, added he: "How do you stand with God? You know you have indeed been alienated from him by wicked works, and have been a slave of the enemy of your soul." She answered: "I know that my Saviour has a right to condemn me, for I have richly deserved it; but his precious blood was shed for me also, and is now speaking in behalf of my wretched soul. He is my best friend and only helper; but I cannot die in peace, till my teachers have also forgiven me my many sins against them." On the day following, she sent for another missionary, and declared with many tears her deep sorrow on account of her mispent time, begging forgiveness of all her teachers. She was not only assured of their forgiveness and the interest they felt in her salvation, but directed for comfort and hope, with all her misery of mind and body, to the only almighty Physician. In the evening she begged another visit, and two missionaries went to see her, to whom she declared with joy, though

with a faultering voice, that all fear of death was taken from her, and that she could rely on the pardon of her sins and acceptance with our Saviour, for whose coming she now waited with ardent longing. After singing some suitable verses, the brethren in fervent prayer commended her departing spirit to the Redeemer of poor lost sinners. All present were greatly affected. Not long after, she fell gently asleep. We all united to thank and praise our Saviour for the salvation of this poor creature, and were anew encouraged to persevere in preaching and bearing our testimony to the power of the gospel, which when sown in the heart, by the power of God's spirit, springs up, though sometimes late, and bears precious fruit.

14th. We spoke with our communicants previous to the Lord's Supper, much to our satisfaction. Among many remarkable expressions used by them to describe the state of their souls, all of which tended to show their humble dependence upon the Lord, and their consciousness of their own weakness, Lewis Anders said: "When I go to work at a farmer's, I promise to do his work well: to our Saviour I promised at my baptism, that I would be faithful to him, and not forsake him. With the farmer I kept my word; but alas, how have I served my God. I have deceived him often, and this makes me weep and mourn over my wretched heart. Do not forget to pray for me."

August 2d. Two candidates for the Lord's Supper, who are brothers, conversed with one of the missionaries. The oldest of them said: "It appears sometimes as if my heart was bound up tightly with a cord. If I would pray, something rises in my soul to keep me back, so that I cannot gain confidence in our Saviour." The younger said: "I have been baptized long ago, and I can declare, that I know Jesus as my Saviour and Redeemer. When I was a corporal in the Hottentot battalion, I found free access to him, and could lay all my wants before him, firmly believing in his word: but I know not how it is, that I have now grown so unbelieving. It is as if all my old sins and offences had risen up against me, and I sometimes think, that my former experience was the mere work of imagination. I therefore beseech you, support me with your prayers, that the enemies of my soul may not obtain their aim." Both of them spoke from the heart, and with tears. They were exhorted to look to Jesus, who had given them faith, and who alone can preserve it within us. Several of our people came to us

about this time, and conversed freely and seriously about the state of their souls.

11th. We spoke with our communicants in reference to the celebration of the Lord's Supper on the 13th, and had the satisfaction to find them earnestly longing for grace. Tobias Henry said: "Our Saviour does all things well, but I shall remain a poor debtor to all eternity. I trust and build my hopes upon his mercy alone, and approach unto his table with no other plea." Cornelius Okkers said: "It has pleased the Lord to afflict me with a hurt in my body, but what grieves me more than any thing else is, that my wife has fallen into deviations. I am sometimes quite disconsolate, and my faith is weak." Isaac Wildboy expressed himself thus: "Alas, I do not fulfil the promise I made to our Saviour at my baptism. I live in peace with all men. My son and his wife love and honour me as their father. If they have any thing to eat and drink, they share it with me. If they have nothing, I suffer as they do; but I am contented with my lot, only never with myself, because I still grieve my Saviour by unbelief." Agitha said: "I sometimes perceive a declension in my first love, and pray the Lord, that he would not take his word from us poor Hottentots; for if we grow indifferent about it, especially such of us as go to the Lord's Supper, he must chastise us. Therefore let us agree together, not to forsake him, he has never forsaken us, but will have mercy upon us." Sophia Magdalene related, how the Lord had brought her safe out of the wilderness to this place. She had always felt a strong impulse to seek after God, and when she heard that missionaries were come hither, she prayed as well as she could, that she might find her way to them. She extolled the goodness of God in causing her to arrive safe with her child on her back, from a very great distance, and that he had also led her husband to her, according to her fervent prayers, though his master at first would not suffer him to follow. Old Anna Adams by her interpreter, declared, how she rejoiced in God her Saviour. She said: "Though I do not well understand Dutch, yet when I hear the gospel, I feel something in my heart, to which I can give no other name than peace, peace. When I enjoy the holy communion, I would rather immediately depart out of the world, that I might be at home with our Saviour who shed his blood and died for me."

POETRY.

For the Evangelical Intelligencer.

ALTAMONT.

A VERSION OF THAT MOURNFUL TALE AS RELATED BY DR. YOUNG.

On the sad eve before his direful death,
Whose agonizing end produc'd these thoughts,
An only intimate he loved and ruin'd,
With the physician and myself was there:—
Scarce enter'd, he in hopeless anguish cried:—
" Ye both are late:—ye aim at miracles!
" I have nor life, nor hope; what! raise the dead!"
Heaven, cried I, is Mercy's brilliant seat:—
" Or," with a hollow and expiring voice
That spoke the anguish of his bursting heart,
" Thus guilty I could ne'er have been!" he cried:—
" What has it left undone to bless and save me!
" I for Omnipotence have been too strong,
" And pluck'd down ruin from her gloomy seat,"
The bless'd Redeemer, I exclaim'd!—" O! hold,
" You tear my soul with agony and horror!
" And burn my heart strings with consuming fire!
" That is the rock on which my hopes are wreck'd!
" I pour'd contempt upon his holy name!"
Thus in deep silence and despair he lay,
Until the clock proclaim'd the passing hour!
Then:—" O! time, time, 'tis fit thou thus should'st strike
" Thy advent'rous murderer to his guilty heart!
" How art thou fled for ever! a month!
" O! for a single week, I ask not years,
" To purge the weight of sorrow from my soul,
" Tho' years were short for all I have to do!"
We cannot do too much, heav'n's a bless'd place.—
" So much the worse, 'tis lost, 'tis lost to me,
" And heav'n to me, is hell's severest part!
" Wind-winged time now shuts upon my view,
" Nothing but vast eternity expands,
" And hell to catch me blows her angriest fire!"
His ruin'd friend let fall a pearly tear!

Who could forbear a tribute to his woe,
Or bid the sympathetic drop return,
Unless his soul were colder than the snow,
Or his heart flintier than the flinty rock,
That plants its basis in th' unfathom'd sea!
But when he saw the startling tear express
The inward anguish of his feeling friend,
With a warm look that with affection beam'd,
He said:—" Keep for thyself those tears, for I
" Have murder'd, have undone thee! weep for me!
" O that's too cruel! what can pain me more!"
Too much affected here his injured friend
Would have retired:—" Nay, stay, thou still may'st hope,
" Stay then and hear me: madly have I talk'd,
" How madly hast thou listen'd and believed!
" But as an answer to myself and thee,
" Look on my present state! this mouldering form,
" Ere long must sink, press'd in the haggard arms
" Of gelid death, the harbinger of fate!
" My soul to greater strength by torment stung,
" Is full to reason, mighty still to suffer!
" This in the jaws of immortality
" Triumphs against the agony that rends it,
" This vital flame that braves the deadly barb,
" And bids defiance to the general wreck,
" Sure is immortal!—as for a Deity,
" Nought but the everlasting aim of heav'n,
" Nought but the pow'r of an offended God,
" Could hurl such anguish on my tortur'd soul!
" My friend, my soul and body lie in ruins!
" Remorse for all the past points to the future,
" The agonizing dread of that throws back
" My troubled thoughts upon my former life!
" I turn and turn and find no ray of hope!
" Did'st thou feel half the mass that lies upon me,
" Thou'dst struggle with the martyr for his stake!
" That, that is not an everlasting flame,
" Nor that a fire unquenchable!"—How struck
Were we at these transpiring sounds of woe,
But soon still more, when with distracted eye,

And with a brow of wan despair he cried:—
" My principles have slain my dearest friend,
" My rash extravagance my boy has beggar'd,
" My unkindness kill'd my wife! that tender breast
" On which this aching head has often lain,
" Now by my cruelty lies cold in death!
" And is there then another hell for me?
" O! thou blasphemed, but yet indulgent God,
" Hell is a refuge if it hide thy pow'r!"
Soon after this his understanding fail'd,
His tortured mind burst forth in wildest cries,
Which never can be mentioned or forgot,
And ere the sun his cheering rays unveil'd,
And spread his various beauties o'er the sky,
The gay, the young, the noble Altamont,
Hush'd his wild agony in death's embrace!
Reader, what horror shakes thee to the soul!—
How quick the transit of the atheist wretch,
In what a dismal gloom he sets for ever!
Oblivion veils his memory! Ah! no,
Pale infamy from dark oblivion snatches,
And in her annals are his deeds preserv'd!
Adieu poor Altamont, thy frighten'd soul
Has pass'd the eternal tribunal of God! — J. H.

" *Day unto day uttereth speech, and night unto night showeth knowledge.*" Psalm 19. ver. 2.

With awe and wonder I survey,
The vast creation round;
Where night to night and day to day,
The Eternal's praise resound!

Soon as Aurora tints the sky,
Is all the landscape gay;
Lo! day's bright orb ascending high,
An emblem of his sway!

And when he climbs the loftiest hill,
The zenith of his power,
The glorious theme employs him still,
And fills the noontide hour!

And when he sinks beneath the wave,
To silence and repose;
He setting shouts His name, who gave
The beams with which he glows!

Then the pale moon, the queen of night,
Her milder power displays;
And tunes 'till morn with peerless light
Her mighty Maker's praise!

While all the starry hosts that burn,
The fix'd, and those that fly;
Shout as through all their orbs they turn
And echo through the sky—

His glory who first form'd their blaze,
And bade them nightly sing;
And sound to list'ning worlds his praise,
The everlasting King!

And shall I Lord while worlds around
Revolving hail thy name,
And through the joyful skies, resound,
To heaven the loud acclaim—

Shall I the heaven-born theme resign,
And silence chain my tongue;
Nor sing the praise of power divine,
Which wondering worlds have sung?

Forbid it thou, who reign'st above!
Thou Fountain of all light;
Impart thy grace, thou Lord of love,
To lead my heart aright!

And when life's rugged journey's past,
And I have done thy will;
Receive me to thyself at last
Where I may praise thee still! J. H.